



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

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#### NOTICE.

The fiscal year of this Society closes on Saturday, the 31st day of March, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day.*

Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Assistant Treasurer at the Bible House, or through the Society's District Superintendents. The annual reports of auxiliaries should be sent also, and any information concerning the decrease of life members and directors or their change of residence, that the proper corrections may be made before printing the Annual Report.

#### WILLIAM G. SCHAUFFLER.

A well-known engraving, which though made twenty years ago, is probably familiar to not a few readers of the *Bible Society Record*, represents three veteran translators of the Scriptures seated at a table with manuscripts and books before them, consulting together about the proper rendering of some word or phrase. Of the three, the one seated on the left is the Rev. Dr. Elias Riggs, whose golden wedding at Constantinople was described in the November number of the *Record*, and whose work in translating the Bible into Armenian, Bulgarian, and Turkish, entitles him to the grateful recognition of mankind. Next him sits Dr. William Goodell, whose great life-work was the translation of the entire Bible into the Armeno-Turkish language, or the Turkish printed in the Armenian character; "opening," as

he quaintly expressed it, "a fountain in the wilderness of which millions may drink." He was called to his rest in 1865, and now the third of the group, Dr. William G. Schauffler, has followed him. His death occurred in this city in January; and we gladly reproduce various tributes to his memory, the first of which is from the pen of the Rev. E. D. G. Prime, as printed in the *New York Observer*:

One of the last of the revered and beloved band of early missionaries to Turkey, the Rev. William Gottlieb Schauffler, D.D., LL.D., died on Friday, Jan. 26th, at the home of his sons in this city, in the eighty-fifth year of his age.

He was born at Stuttgart, the capital of the kingdom of Wurtemberg, August 22d, 1798. When he was six years old his father removed to Odessa, in the south of Russia, where for several years he held the office of mayor over the German colony. The son had very limited advantages of education while a boy, but he diligently improved what he had. He early became proficient in music, and gave much attention to the study of the French and Italian languages, pursuing at the same time, according to German custom, the trade which he had received from his father. When about fifteen years of age, he was confirmed and admitted to the communion of the Lutheran church, but it was not until he was twenty-two that he gave his heart and life to Christ. This was a complete consecration. He was earnestly desirous to fit himself for missionary service in preaching the gospel, but the way was hedged up for several years. At length, in 1826, the eccentric but renowned Jewish missionary, Joseph Wolff, visited Odessa, and meeting with young Schauffler, proposed to him to enter upon a course of preparation under his instruction while itinerating. With this in view, he went to Constantinople, and for some months devoted his time chiefly to the study of the Latin, Turkish, and English languages. Going on to Smyrna, he met with Rev. Jonas King, the American missionary, who advised him to come to the United States to obtain an education that should prepare him for the life-work on which his heart was set. Having paid



his passage to Boston, he went on board the vessel with only one dollar in his pocket, and with no pecuniary expectations.

Within ten days after landing at Boston, he made his way to Andover, and introduced himself to the professors in the Theological Seminary, who cordially received him. Under their advice he devoted himself to the acquisition of the English and to the study of Latin and Greek. At the end of a year he entered the Seminary, and, having completed the fall course, he spent another year there as a resident licentiate. Having good health, and being earnestly desirous to improve the advantages of this school of the prophets, he devoted himself with uninterrupted ardour to study, especially of languages, with nearly a score of which, ancient and modern, he became, in the course of his life, more or less familiar. He often spent sixteen hours a day in study, working at the same time more or less at his trade, in order to provide in part for his support. At Andover he was a classmate of his life-long and devoted friend, the late Rev. William Adams, D.D. On the 14th of November, 1831, he was ordained in Park Street Church, Boston, as a missionary of the American Board. Professor Moses Stuart preached the sermon from Rom. 11: 25-31, the promise of the conversion of the Jews.

Mr. Schauffler had now spent five years in this country, long enough to entitle him to become a citizen of the United States, and he testified his attachment to this land by taking the oath of allegiance and receiving the protection of our government, before departing for his field of labour. Going out under the direction of the American Board, he tarried a few months in Paris, to study Arabic and Persian under De Sacy. After making a brief visit to his family and friends at Odessa, where he preached the gospel by day and by night, he went to Constantinople, and there became one of that grand galaxy of apostolic men, of whom the Earl of Shaftesbury, in a public speech in London, once made this memorable remark:

"I do not believe that in the whole history of missions; I do not believe that in the history of diplomacy; or in the history of any negotiations carried on between man and man—we can find anything to equal the wisdom, the soundness, and the pure evangelical truth of the body of men who constitute the American mission in Turkey."

One of the great works of Dr. Schauffler's life was the translation of the entire Bible into Osmanli-Turkish, the language of the educated Turks. To this he devoted his chief attention for eighteen years, under the direction of the British and American Bible Societies.

During a great part of his long residence at Constantinople, being fired with a zeal for the ingathering of the Jews into the fold of Christ, his labours were largely directed to this end. For their special benefit he revised and superintended the publication of the Old Testament in Hebrew-Spanish. While his missionary brethren laboured more especially for the ingathering of the various nationalities of Turkey, the great desire and purpose of his life was that "all Israel might be saved." But in other labours, also, he was abundant and untiring, at the Turkish capital and elsewhere. Driven out of Constantinople by the plague in 1836, he visited Odessa, and travelled extensively in Southern Russia, preach-

ing the gospel to anxious crowds of German residents. From 1839 to 1842 he resided at Vienna, superintending the printing of the Bible, and during these years he ceased not, quietly, on account of the authorities, but not privately, to preach Christ, and many in high and low stations heard the word gladly at his mouth. He spent another period in evangelistic work among the Jews at Pesth, and a great awakening was the result. Some of the converts still live to preach Jesus.

At length, owing to the infirmities of age, the time to lay aside his active work in the field had come. Leaving Constantinople, he tarried for a time with his son Henry, a missionary of the American Board in Moravia, and in 1877 came to spend his last days, and to breathe his last breath among his children and friends, still enjoying the companionship of his beloved and devoted wife, Mary Reynolds, to whom he was united in marriage at Constantinople forty-nine years ago.

Here, in the manifestation of the most lovely, cheerful spirit; taking an interest in all that was going on around him, but most of all in everything that concerns the kingdom of Christ, and rejoicing always in the tidings of its advancement; devout and prayerful, always trusting like a child in the care and the promises of his Father in heaven, he has been teaching us, as few have ever taught, how a Christian should live; and here at length he has taught us how a Christian can die. Gradually has the earthly tabernacle been going toward decay, but his spiritual strength has been renewed day by day. About a fortnight since he had a severe attack of disease. From that time his bodily strength began seriously to fail. In the course of a few days he was unable to speak above a whisper, and appeared to take but little notice of what was passing around him.

On Thursday last, the day before his departure, he suddenly roused from the half-unconscious state in which he had been lying, and, with a strong voice, gave utterance to the memories of the past and the visions of the future which had been occupying his mind. After speaking of the triumphs of the gospel which he had witnessed in Europe and the East, he said to those around him: "Better days than these are yet to come. Be faithful and prayerful, and be sure the kingdom of God is coming. His glory shall fill the earth, as the waters cover the sea. Come, Lord Jesus, come quickly. All my hope and my trust is in thee. Take me just as I am. Glory be to the Father, and to the Son, and to the Holy Ghost. Amen."

These were among his last audible words. He lingered until Friday afternoon, when he gently ceased to breathe.

In 1867 the united universities of Halle and Wittenberg acknowledged Dr. Schauffler's high attainments as a scholar, especially in his important work of Bible translation, by conferring on him the degree of D.D. He received the degree of LL.D. from Princeton College soon after his return to this country. The American Tract Society has published a volume of his discourses, entitled "Meditations on the Last Days of Christ," which has passed through several editions.

The funeral services were attended on Monday last, at Olivet Chapel, of which his son, Rev. A. F. Schauffler, is pastor. The services were conducted by Rev. Dr. Howard Crosby, who made



an address. Rev. E. D. G. Prime, D.D., gave a sketch of his life, from which the above facts are gathered. His remains were taken to the Woodlawn Cemetery for burial.

Dr. Gideon Draper of this city contributes to *Zion's Herald* a memorial article, from which we make the following extracts:

A great man has fallen; a consecrated, self-sacrificing Christian worker. The name of Dr. Schaeffler is known and honoured throughout Christendom. The religious world will mourn his departure. His life had the elements not only of greatness, but of romance. His birth takes us back to another century. In 1798 he was born in Stuttgart. He was prophetically named Gottlieb—love-God. Wurtemberg, the province of the birthplace of Schaeffler, is spiritually as well as physically the garden of Germany. For a hundred years it has been noted for its religious life and activities, and has kept the faith in times when general darkness spread over the land. Stuttgart, its chief city, is the most pleasantly situated capital in entire Germany. It nestles warm and low in a basin scooped out of the mountains. It is surrounded, in close proximity on every side, by hills. Beyond are mountains, valleys, and plains, rivers and forests, fertile and undulating fields supporting a teeming population. Terraced or sloping vineyards, with fanciful summer retreats, occupy the precipitous hillsides of the town. It is a place of culture, of music and art. Its religious life is, like the climate, warm, and the missionary zeal of its people is proverbial. \* \* \*

The life and labours of Dr. Schaeffler in Constantinople are a subject of undying history. He formed one of that immortal number of American missionaries who early planted the seeds of civilization and Christianity in the Turkish empire. The spirit of these men and the results of their efforts have elicited the commendation of statesmen and diplomatists, as well as of philanthropists, throughout the civilized world. Through their discreet, persistent, self-denying toil, Protestantism in Turkey, well-nigh unparalleled in this century of missions in a religious point of view, has become a political fact of great significance. It is a healthy and very active leaven in the body politic. It is an element in the international diplomacy of Europe. Churches are planted and schools are established throughout the empire. It is a nation within a nation, both American and Christian. In its self-government and independence of state it is suggestive and fruit-bearing. One of the pioneers of this gigantic and God-inspired undertaking, the beloved and revered Schaeffler, has now gone to join Goodell and Dwight in the home-land. \* \* \*

Dr. Schaeffler was as genial in spirit as profound in scholarship. He was the companion of every age, cheerful, hopeful, and happy. The writer recalls with peculiar pleasure and grateful memory many hours passed with the departed in his pleasant home on the beautiful and picturesque Bosphorus. It was under his benevolent direction, and in the use of books from his well-stocked library, that a preparation for the Christian ministry was commenced during a winter never to be forgotten in the capital of the Turkish empire. Standing by his lifeless remains

yesterday, this tribute to his memory is a labour of love.

In the *New York Evangelist* the Rev. William H. Belden also speaks with high appreciation of the venerable translator:

Active in his Lord's work until the last, he will be deeply missed by the Christian communion of Olivet Chapel, by his social acquaintance, and by many of the Jews and of the Germans, of this city, to whom he had devoted most of his latest earthly labours. But in a circle widening far beyond these, from the shores of the Atlantic to those about the Black Sea, the Baltic, and the Marmora, this day of bereavement will awaken into vivid speech the memories of a life eminent for its scholarship, amazing in its activity, and consecrated and glorified by the humble piety which gave it all to the missionary service of our Lord Jesus Christ. \* \* \*

His career at Andover is remembered to this day. Dr. William Adams was his classmate, and his lifelong enthusiastic friend and admirer; and he has described, in a preface to the latest edition of Dr. Schaeffler's "Last Days of Christ," the extent and character of his studies. He devoted himself with extraordinary assiduity to the acquisition of Oriental tongues as well as of polemic literature, in connection with the regular course in theology; studying sixteen hours a day, never missing a recitation, though working much at his trade for support, and departing at the end of five years with a considerable acquaintance with the usual classics, and most of the remainder of those nineteen languages, his familiarity with which is so famous: German, Russian, French, Italian, English, Spanish, Arabic, Turkish, Tartar, Persian, Bulgarian, Coptic, Syriac, Chaldee, besides Latin, Greek, and Hebrew, and one or two that cannot at this writing be recalled. \* \* \*

His linguistic attainments were very remarkable. Besides that remarkably wide gift of tongues which has been already mentioned, it must be noted that he was able to do what perhaps has never been done by any man in modern times, apostle or linguist—in six of those tongues he has preached the gospel, extemporaneously. These were German, Italian, French, English, Spanish, and Turkish.

His method of studying languages will be interesting to students. Whenever it was possible, he studied a new language with the help not of his vernaculars, nor of some already familiar tongue, but by that of the one last learned, thus using the new one as a means to fix and perfect the old in his mind.

These splendid attainments of his were in their use, as in the motive of their acquisition, never a hindrance, but always an aid to his piety. It was characteristic of his whole spirit and life, that he pursued the study of Syriac with a special enthusiasm, because it was the very form of speech in which his Saviour had been heard on earth. The original tongues of the Scriptures he made a daily means of drawing nigh to God. He was eminently a man of prayer, and in the habit, which he preserved until very nearly the end of his life, of rising very early for an undisturbed season of devotion daily; he always included the reading of a chapter in the Hebrew and another in the Greek Scriptures, aloud, upon his feet.



Dr. Schauffler's abilities and services have been recognized in distinguished honours. His doctorate in divinity was offered him at the same time with one in philosophy to (him who is now Prince) Bismarck, by the united universities of Halle and Wittenberg, in 1867; and the diploma expressly mentioned Dr. Schauffler's accurate translation of the New Testament into pure Turkish, as the cause for the conferment of the honour. In 1877, Princeton College made him a doctor of laws. A notable decoration was also sent him Oct. 18, 1861, by King William of Prussia (now emperor), "in acknowledgment of services rendered to the Prussian government." The service was of the delicate nature of peace-making between two dignitaries very high in rank, and perhaps in temper, at the embassy in Constantinople. \* \* \*

After all his labours and cares and perils, in a good old age, with his family about him, his work done, his name in honour and his heart at peace, with the praise of a prophet on his lips, his soul departed to be with its God. His works and his example preserve him dear and living to the Church upon earth.

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## Foreign Department.

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**SIBERIA.**—Mr. Prince reports that letters have been received from the Siberian colporteurs, written in November last, full of encouragement, though narrating a single instance of opposition. In a large village near Krasnoyarsk the senior priest refused to countenance their work, and when at the end of the day the question arose whether to leave town in the morning or make a fresh effort, they decided to remain and try what could be done in the bazaar on the market day. Fortunately they found the junior priest very friendly, and he promised to announce their arrival from in front of the altar, which he no doubt did. Their sales in this particular parish were small, owing to the antagonism of the senior priest. They learned, however, that his opposition was due entirely to mercenary motives. In other places all went well, the sales in one week amounting to 800 copies.

The colporteurs describe meeting a convoy of 700 criminal exiles, some with heavy irons on hands and feet, tramping toward Irkutsk and further. Such was their joy at receiving twenty Testaments gratis, that they cried "hurrah," for the emperor and the Bible Society. The colporteur was recognized by some of them, as near the beginning of their journey he had given them copies of the New Testament.

**JAPAN.**—Mr. Loomis writes:

The whole colporteur work is very difficult to manage successfully. A large portion of the converts thus far have been among the former "samurai," or retainers of the old nobility. They were next to the nobles in rank and lived in idleness, despising every kind of labour. Next to them were the farmers, and then came the artisans, and thirdly the merchants or any

who engaged in traffic. To engage, therefore, in the sale of Scriptures is to lose rank, and be degraded in the eyes of their people. Only a few are willing to undertake it. The best converts are put into the ministry as soon as possible, and of those willing to act as colporteurs only a very few have any idea whatever of the proper methods of sale, the use of money, and accounts. It requires a system of training with every person, and many become discouraged at the start. We have some good men now, but changes are frequent. It is hard and self-denying labour to meet the scoffs of the heathen, and, as was the case at Mishima, there are sometimes more than ridicule and scoffs.

**MADURA.**—Several items of interest come to us from this remote mission field. Rev. J. Herrick tells of a young man of high caste who came to him four months ago, expressing a desire not only to be a Christian but to receive a Christian education in the boarding-school. He was accepted as a scholar after probation, and his conduct has been in all respects satisfactory. His own account of the matter is, that accidentally a copy of the New Testament fell into his hands, and he read it through and so became convinced that he could hope for salvation only by faith in Christ. The desire to learn more about Christ brought him to the mission school for instruction.

A native pastor says:

On a recent itinerancy, while we were encamped near a village of well-to-do people, several women, in the absence of their husbands from home, came to the tent and purchased copies of two gospels for family use. At their request we read some verses to them from the Sermon on the Mount. They went away, saying they were greatly pleased. Before we left the place their husbands also came and expressed their pleasure at finding the books their wives had bought. They promised to read the books carefully, and listened very attentively as we urged them to become Christians. They are accustomed to visit the Dindigul weekly market, and they promised to come at such times to see me and ask any questions which arise in their minds as they read the books. I have good reason to believe that they really value the books, and that the men and boys are regularly reading in them. May they be led by the Holy Spirit!

Rev. James E. Tracy's description of their "Bible Union" shows how large a place is given to Bible study in the various boarding-schools of the Mission. A schedule of study is followed, which provides for a four years' course, of thirty-two weeks each, and for a review extending over six weeks. Each year's study is an advance upon the preceding in point of difficulty. The "Bible Union," which is an organization for promoting the study of the Scriptures and for inducing a healthy rivalry between the schools, holds an examination in writing, on a stated day in December, in all the schools represented in it. Written questions are prepared for each grade upon the studies of the Old and New Testaments, but only about one-fifth of the



scholars in each grade are allowed to compete. The written answers from the various schools are collected and forwarded to the examiner, and upon his report prizes are awarded for excellence, not only to those individuals whose rank is highest, but also to that school whose candidates present the highest average of rank. The system has been in operation for three years, and is producing most excellent results.

PERSIA.—Mr. Whipple, who has moved from Oroomiah to Tabreez, writes, under date of Dec. 11th:

Our work moves along encouragingly, with no interruptions as yet from the government except some trifling hindrances of a local character. Mr. Potter speaks hopefully of affairs at Teheran. Our agent in Yezd reports a visit from a "Frangee" who gave away Bibles, and so for a time affected his sales, but I hope the embarrassment will not be serious.

#### PERSIA.

At the annual meeting of the Western Persia Mission, held in Oroomiah, Sept. 4th, 1882, the following resolution was unanimously adopted;

*Resolved*, That in reviewing the work of our Mission during the past year we desire to express our recognition and grateful appreciation of the work of the American Bible Society within the bounds of our field of labour. The preaching of the gospel and the distribution of the word are complementary parts of the same great commission, and each is dependent on the co-operation of the other for the highest measure of success. It is, therefore, with profound thankfulness to God that we observe the great impulse which has been given to the circulation of the Scriptures in this land by the establishment two years ago of a separate agency of the Society in Persia, and through the consecrated zeal and energy with which its agent, Rev. W. L. Whipple, has conducted the administration of its work since his arrival on the field; and we look upon its results in bringing the word of life within the reach of many who have gladly received it as the promise of the rich harvest which our Master has prepared for us in common with them. We go forth together bearing precious seed; we shall doubtless come again with rejoicing, bringing our sheaves with us.

#### A JAPANESE CONVERT.

At the Kioto Station of the American Board twenty persons were baptized on the fourth of last June. Of one of them the following account is furnished to the *Missionary Herald* by Dr. Gordon:

I think Mr. Davis wrote you some time ago of a man seventy-three years old, who lives some fifteen miles away on the west coast of Lake Biwa, who had been for years studying the Bible alone, and who had apparently entered the kingdom from the simple study of God's word. He came over to see Mr. Neesima on Saturday, and hearing that there were to be baptisms on the following day, earnestly besought baptism for himself. A committee was appointed from our second church to examine him, and it was my

privilege to sit with them. After a conference of an hour, it seemed to be the feeling of all that we could not refuse him.

First he has written three small volumes of Chinese poetry on Christianity, a result of his study and meditation. Some of these poems are said to show a very deep spiritual insight. Again, he seems to have made himself known as a believer in his village, and to have had prayer and Scripture reading in his family. Among other things he said, "Many disliked Christianity because of the cross, but to my mind *the cross is the distinctive glory of Christianity*. Buddhism and Confucianism have nothing like the cross, and so I make the cross very important."

Such cases ought to strengthen our faith.

#### SALE OF SCRIPTURES IN JAPAN.

The appetite of the Japanese for the word of God is not easily satisfied. There was one memorable day in January, 1881, when a colporteur of the American Bible Society, single-handed and without an interruption, sold 500 copies of the Gospels in the streets of Kioto.

The Baptist missionaries in Japan circulate an independent version, for which also there is a considerable demand. A letter from Miss Clara A. Sands, in the *Baptist Missionary Magazine* for February, describes a scene which she witnessed in Haramachida, on a market-day:

We spoke to the people from the upper veranda of our hotel. Our Bible-seller put up his booth of white cloth, got out his white flag, and spread his Bibles for sale in front of the hotel. From the upper veranda we sang hymns to fix the attention of the crowd, and then addressed them by turns, with hymns between, from one till four o'clock; and whenever we stopped, they called for more preaching. There were about five hundred people listening the most of the time we were speaking. In about an hour and a half, in the intervals between the hymns and the addresses, the Bible-seller from his booth and Oribe San from the upper veranda, sold 350 copies of the Gospels. Oribe handed, or rather tossed, his to the purchasers, and the landlord took the money, standing on a table in the crowd. Besides, we fluttered down from the veranda, as gifts, 200 copies of the Ten Commandments, 400 copies of the first chapter of Genesis, and copies of the Parables without number. The sale that day was the largest ever known in Japan in so short a space of time. The purchasers were nearly all farmers and strangers who had come to the market, so there was a great scattering of seed that day. Scores of old women, who could not read, pressed forward and bought copies of the Gospels for their children to read.

#### HOW A NEW TESTAMENT BECAME A SCHOOL-BOOK IN CHINA.

A Chinese merchant came into the American Baptist Mission Chapel in Shanghai, and after talking with him for a short time, Dr. Yates sold him a copy of the New Testament. He took it to his home, two or three hundred miles away, and after about three months appeared again in the chapel. He came back to say that he was under the impression that the book was not



complete, that surely it must have other parts, and so he came to get the Old Testament, as he had read and studied the New. What had he done with the New Testament? He had taken it home and had shown it to the schoolmasters and the reading people. They said, "This is a good book, Confucius himself must have had something to do with it." As there was only one copy, they unstitched this one, and took it leaf by leaf, and all those who could write took a leaf home. They made twelve or fifteen complete copies of the New Testament, and introduced it into their schools without any "conscience clause." It was introduced as a class-book throughout the district for heathen schools.—*Rev. J. T. Gracey.*

#### VALPARAISO.

Great mountains of prejudice obstruct the effort of putting the Scriptures into circulation here. The poor people who know how to read are imposed upon and told that they must not read the word of God; and the great majority quietly and indifferently comply with these injunctions of their religious teachers. True, the church denies the charge that it forbids the Scriptures to be read; but certainly the people understand they are forbidden. The colporteurs continually meet with the answer that they cannot buy prohibited books, and only by long persuasion and the patient reiteration of argument, line upon line, can they be induced to become possessors of even the New Testament, so as to have it in their houses, and to read its contents that tell them of the divine love. Recently two women have outgrown these dreadful intimidations in the name of God, whose own message is, "Search the Scriptures." A few months ago they replied they would never forsake their own religion, and nothing should induce them to read the Bible; they did, however, consent to receive tracts. As they read they became interested and asked for more, and now still more recently have been induced to come to the Evangelical Spanish Church, where they were very much interested in the services.

Some employers are so indifferent to the religious welfare, opinions, or enlightenment of their servants, that it is a welcome encouragement when their influence, if any, is cast in favour of the truth and its dissemination. A native declared to the colporteurs that he was quite willing to advance the money in payment for the books, and especially the Bibles, that his people may wish to purchase. As a specimen of the good resulting from such a man's influence it deserves to be mentioned, that as many as six copies of Holy Scriptures, all Bibles, have been sold in his house among his people.

Three mechanics, tailors, having purchased quite a number of our volumes, have now avowed themselves Protestants, and with increased attention are reading to inform themselves more thoroughly.

While those who have been benighted are beginning to welcome the light, others who have had better influences around them, and have grown up in Protestant lands, turn away from it and disesteem it. A lady from abroad when the Bible was offered her answered that for years she had not read it, and that now she has not the least inclination to look into it. All

this when life is so uncertain, and at any hour the Son of Man may come!

As a rule it is not thought to be expedient to give away the Scriptures free of charge altogether. For fear the copies may be cast aside unvalued and unread a small price is charged, though not sufficient to cover the expense of publication and distribution, but if individuals will purchase Bibles to give to their friends there is more likelihood of their being appreciated, and so an effective co-operation may be rendered to promote the aims of the society. Just now a report comes in of a clerk, a German, who bought a Spanish Bible to make a present to a friend. On the other hand a young girl was annoyed to find that her mother, a Chilean, had been induced to purchase a Bible, declaring that had she been present her mother would not have done it. May mother and daughter be both enlightened and walk in the light unto everlasting life!—*The Record.*

## Domestic Department.

### EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

#### CALIFORNIA AND NEVADA.

The two colporteurs of the American Bible Society laboured in the counties of Tehama and Shasta in the northern part of the State, and in San Mateo in the central part, with the following results: families visited, 1,103; families found destitute, 152; families supplied, 107; individuals supplied in addition, 77. Books sold, 181, valued at \$117. Books donated, 62, value, \$11 38. Miles travelled, 975; services rendered, 53 days. They received in donations to the cause, \$21 15.

The labours of the colporteurs employed by the California Bible Society are as follows: families visited, 1,633; families found destitute, 616; families supplied, 219; individuals supplied, 302. Books sold by them 67, value \$9 50; books donated by them 428, value \$47 35. Of the families found destitute and supplied 134 of them were nearly all Italian Catholics. Twenty-one ships were visited and many sailors supplied. The Scriptures were distributed in ten languages.

#### ILLINOIS AND WESTERN INDIANA.

Six auxiliaries report for last month, viz., Fayette, Henry, Kankakee, Putnam, and St. Clair Counties, and Montebello Bible Society. The work is in good shape in most of these auxiliaries. In most of them there has been an advance upon the previous year. In several there have been liberal donations to the Parent Society. Henry County makes a donation of \$250. Putnam and St. Clair also make donations.

#### IOWA.

I spent the first Sabbath at Le Mars, Plymouth County. They had a delightful anniversary—one of the best I ever attended. Four short addresses were given by the pastors, and as good as I ever heard. That county was canvassed four years ago last fall, and ever since they have been one of the best auxiliaries in the State. I reached there on Saturday night at nine, and the officers and pastors were together preparing their reports for the anniversary. I can assure



you it is cheering to witness such interest and faithfulness.

Only five county agents report for last month. Number of days of service, 1,330; documents distributed, 913; number of miles travelled, 960; amount of contributions received, \$210; amount received from sales of books, \$169 50; families visited, 1,527; number of families found destitute, 142; and 107 of those families were supplied, as were 116 destitute individuals; number of books sold, 336, and number donated, 147. We are pushing the work all along the line, though it is solid winter here at present.

#### KENTUCKY AND TENNESSEE.

I attended the annual meeting of the Lincoln County Bible Society, Ky., of the Maysville and Mason County Bible Society, Ky., and spent the third Sabbath with the Walnut Street Presbyterian Church, Louisville, Ky.

The city of Louisville, Ky., has a population of over 130,000. The canvass of this great city was inaugurated by the Louisville and Vicinity Bible Society the first of July, 1881, and was completed the last of November, 1882. The work was done by Rev. C. E. Ploch, of the German Methodist Episcopal Church, assisted in the completion by Rev. A. E. Walkup. The work was thoroughly and systematically performed, with the following results, which the executive committee say should be included in the Fourth General Re-supply of the whole country: days of service rendered, 372; sermons delivered, 11; official documents distributed, 220; miles travelled, 1,852; contributions received from individuals and churches, \$57 40; incidental expenses, \$19 95; amount of compensation earned, \$931 25; number of families visited, 24,436; found destitute, 2,473; destitute families supplied, 1,285; other destitute individuals supplied, 409; number of books sold, 1,892; value, \$963 65; books donated, 1,251; value, \$356 58.

#### MISSOURI.

The Carroll County Bible Society held its anniversary on the second Sabbath of the month; it has no debt and has a fair stock of books. It has never canvassed the county, and last year it asked our Society to do the work and promised church collections in aid of it. The presence of our colporteur, Rev. Jas. Greer, and his items of interest, gave new life, and a committee was chosen to thank our Society for its work and to stir up the churches to aid it.

The Webster County Bible Society by the cyclone of April, 1880, and the loss of its books, became extinct; it is now re-organized and will soon have a new supply.

In "Waldensia," Barry County, Mo., is a small flourishing colony—a portion of the larger colony in Uruguay—(see page ninety of the Sixty-sixth Annual Report). They have been in Missouri several years. Rev. I. P. Salomon, their pastor, preaches in French; he loves the American Bible Society. On the 18th inst. I spoke to his church and he explained in French; the children speak English well, and as the Barry County Bible Society is extinct, I hope ere long, at their request, to organize a Waldensian Bible Society.

#### NEBRASKA, COLORADO, AND WYOMING TER.

The month just ending has been a very busy month with me. I have been absent from home twenty-two days, travelled 1,085 miles, visited four auxiliary societies and six branches, organized one new auxiliary, sent out 1,560 circulars,

written and sent 125 letters and postal cards, preached nine times, attended seven Sunday schools, one class-meeting, and four prayer-meetings.

Otoe County Bible Society, Neb., has its centre at Nebraska City. When the Missouri River was the western limit of public highways Nebraska City was a town famous for its extensive business. Freightage westward was by teams, and here large numbers of wagons were loaded nearly every day. Now the railroads back from the river have caused the springing up of numerous villages. The time will soon come when auxiliaries will be needed in them. The American Bible Society has many earnest friends in this section of the State. They remember well what the Society did for them in their early days. New colporteurs have been commissioned for this field, and the great work of supplying every family is being pushed as rapidly as possible.

#### NORTH AND SOUTH CAROLINA.

The work of the month has some cheering aspects, and among them the securing of \$130 of donations to the American Bible Society. The Rowan County Bible Society, N. C., paid me forty dollars, the officers of the Cabarrus County Bible Society, N. C., have pledged me forty dollars, and the officers of the Salem Bible Association, N. C., have promised to pay fifty dollars, and will be able to do it.

#### OREGON AND WASHINGTON TERRITORY.

I am glad to report a good degree of success in my work for the month just closed, in which I visited and spent a Sabbath at each of the following places: Forest Grove, in Washington County, Eugene City, in Lane County, Roseburg, in Douglas County, Corvallis, in Benton County, and Salem, in Marion County, all in Oregon. Union Bible meetings were held in all the above mentioned places, in which the various pastors and co-operating churches united. The collections taken for the Bible cause at these meetings were in advance of those taken last year. My receipts for the month were \$340 71. Summary of work done by county agents: number of miles travelled, 998; families visited, 938; families found destitute, 101; destitute families supplied, 64; destitute persons supplied, 60; volumes sold, 300, value, \$166 95; volumes donated, 69, value, \$18 72; collected in donations, \$59 20.

#### TEXAS.

On the 10th of the month I attended the annual meeting of Fayette County Bible Society. My yearly visits to this auxiliary are a real pleasure. A kind greeting always awaits me. The membership is small, but they are true to the Bible cause. Rationalistic Germans and Papal Bohemians are filling up town and county, displacing the Americans and thereby greatly weakening and discouraging the Protestant Churches.

On the 17th I re-organized Lamar County Bible Society at Paris. About four years ago all its books and effects were destroyed by fire. Now it is revived with good prospects. At the meeting it was proposed to make each of the pastors of the city a life member of the auxiliary by a contribution of fifteen dollars for each. It was pleasant to see how cheerfully and rapidly their respective friends responded in making up the money.



Much of the month was spent in visiting the annual meetings of eight ecclesiastical bodies, viz.: the Texas and East Texas Conferences of the Methodist Episcopal Church, South, Bishop Parker presiding; the Texas, West Texas, and Southern German Conferences of the Methodist Episcopal Church, Bishop Bowman presiding; the Texas and West Texas Conferences of the African Methodist Episcopal Church, Bishop Cain presiding; and the Red River Presbytery of the Cumberland Presbyterian Church. These bodies have, in the aggregate, about 550 ministers and represent about 50,000 church members. If promises and resolutions would supply the destitute and dark homes of this State with the light of Divine truth, the work would soon be accomplished.

#### WEST VIRGINIA.

Charleston, the metropolitan city of the New Dominion, was the place of my first Sabbath's labours included in this report. The night of our meeting was unusually dark, rainy, and muddy, still the anniversary was a grand success. The addresses by laity and clergy were admirable, resulting in a contribution, then and subsequently, of \$69 35. I succeeded admirably at Malden and Vicinity, near by, on a subsequent Sabbath, amid rain and mud, *ankle deep*, where we raised on the spot and next day \$40 57; making a total of \$110 92.

The Presbyterian Church at Malden, two years ago constituted their pastor a life member of the American Bible Society. About the same time you donated eight dollars' worth of Sabbath school Bibles and Testaments to Rev. L. A. McLean, pastor of mission churches in Quinimont and Fayette County. The good people of Quinimont, an iron-furnace and coke-oven hamlet, donated the other Sabbath \$13 86 out of their extreme poverty. How true it is, "Give and it shall be given again."

#### YOUNG MEN'S BIBLE SOCIETY, CINCINNATI, OHIO.

The forty-eighth anniversary of the above society was held October 17th, 1882, at the Young Men's Christian Association building. Addresses were made by Rev. J. M. Walden, D.D., T. J. Peale, M.D., and Mr. James Balfour, of Edinburgh, Scotland. The following are some of the interesting facts mentioned in the forty-eighth annual report:

During the past year twenty-three churches have contributed \$804 17, and eight Sunday schools have added \$82 74, being an increase over the previous year both in contributions and contributors. Our German friends, through a mass meeting which was well attended and enthusiastic, returned the sum \$33 38. Not to be outdone by their German brethren, the coloured members of the board of managers held a mass meeting in the Zion Baptist Church, and as a result \$15 64 was added to the treasury of the society.

There have been donated during the year 1,722 Bibles and Testaments, value, \$338 65; and the sales have amounted to 2,254 Bibles and 5,031 Testaments, valued at \$1,626 75. The total distribution for the year was 9,423 volumes, valued at \$2,108 90, being an increase over last year of 921 volumes. The total distribution by the society since its organization has been 603,646 volumes.

During a part of the past year this society has

employed two colporteurs, who have performed their labours very satisfactorily and have thoroughly canvassed a portion of the city, as follows: Number of families visited, 14,213; found destitute, 2,798; supplied, 1,141; families refusing to be supplied, 1,620.

The increased amount of contributions of churches and Sunday schools is quite encouraging, and though the amount contributed is not such as it was in years gone by, yet it shows a growing interest which we trust will soon develop into correspondingly large contributions.

#### TROY FEMALE BIBLE SOCIETY, OHIO.

The thirty-ninth annual meeting of this auxiliary was held Sabbath evening, November 25th, 1882, in the Christian Church, the president, Mrs. Peck, in the chair. The following is extracted from the secretary's report, read on that occasion:

These anniversaries are helpful because they bring us face to face with the work of the year, and because they bring us into hours of uplifting, peace, and joy. God's people never have happier moments than when they are called by him, a little apart, it may be, to overlook his work among men and note what has been done through feeble human instrumentality, and to take into heart, mind, and purpose their own duty in respect to the work.

Our quarterly meetings have been well attended and interesting, and thanks are due to our efficient board of managers, as it is through their constancy and faithfulness that the work is so well managed. Our interest in the jail supply has never ceased. Saddened as our hearts are over the necessity of such a supply, yet while this necessity exists, we deem it one of the best ways of carrying out the Bible Society idea. The books pass through the hands of the W. C. T. U., and they report thirty prisoners as having been supplied. The books, in most instances, are received gladly, and the Sabbath-day prayer meeting is anticipated with interest. Our work of canvassing has been carried forward, and an effort made to visit every home. Pastors have given their cordial support, and the cause has been presented from nearly every pulpit.

The receipts from collections and donations and sales of books, during the past year, by this auxiliary, are reported as \$186 29.

#### UNION COUNTY BIBLE SOCIETY, OHIO.

The annual meeting of this society was held in the Presbyterian Church of Marysville, Dec. 27th, 1882. The morning session was devoted to the regular business of receiving the reports of officers, etc., followed by an address by Rev. E. E. Cleland, of New California, on "Inspiration." The afternoon session was occupied by an address from Rev. Mr. Littell on "The Bible in the Home," and from Rev. J. W. Jackson on "The Bible in Relation to Freedmen;" all of which were heard by an attentive and gratified audience. The main feature of the evening session was an address by Prof. W. H. Cole on "The Bible in Relation to the Education of Youth," which is reported to have been given with appropriateness and earnestness. A historical sketch of the auxiliary was read by the secretary, from which the following is taken:

"From its reorganization in 1841, the society has maintained a depository, in which has usually been an abundant supply of Bibles and Test-



aments to meet the wants of the county. Thousands of volumes have gone out from thence, and besides paying the Parent Society for these books, a very considerable sum of money has been contributed to that Society to aid it in its wide field. The work of our society has been prosecuted by various methods. It has sometimes had local visitation in the different school districts, and has at other times employed canvassing agents to go over the entire county to seek out the destitute families and supply them, and at the same time solicit from the friends of the Bible contributions to pay for gratuitous distribution to the needy among us. The increased circulation of the Bible through the instrumentality of the county society has called attention to its teachings, and to the commission and warrant furnished by the New Testament to gather the people into church associations, and formal church organizations have followed as a natural result."

#### THE SCRIPTURES AMONG INDIAN YOUTH.

Upon the application of Captain Pratt, in charge of the Indian school in Carlisle, Penn., the Managers in November last made a grant of three hundred Bibles and Testaments, the receipt of which has been acknowledged by the lady in charge of the educational department, and letters have been also received from twenty-four of the Indian youths to whom Bibles were given. It will interest the philanthropist and Christian people of this country to read some of these letters, of which we give copies, illustrating the true elevation of the Indian through this system of education, not only in the cultivation of the intellectual faculties, but also the training these youths are receiving in the elementary arts and sciences connected with civilized life; preparing them, as we trust, to become educators to their own people, and thus happily aiding these children of nature to become useful citizens of the republic.

W.

CARLISLE BARRACKS, PA., Jan. 22, 1883.

DEAR SIR:—At Captain Pratt's suggestion I send you a package of letters written by the children of our school to whom Bibles were given through your generosity. No better acknowledgment could perhaps be given than this which came from the children themselves, many of them written by those whose knowledge of English is very imperfect.

Most of the more advanced pupils have still the Bibles sent by your society last year. I asked this fall for the exact number needed, as nearly as I could ascertain it. To those who read some, but not well enough to look out references, we gave New Testaments, with the promise of Bibles when they can read better. All are eager to have the "big Bible."

Please allow me to add to theirs the sincere thanks of the teachers. It is our desire to make the word of God the daily guide-book of the school, and to encourage that reverence for its teachings which seems instinctive in the case of many of these Indian children.

Very respectfully yours,

C. M. SEMPLE.

P. S. I requested one of our older boys to write

a letter to go with those of the younger or less advanced children. I see it is not perfectly correct, but will send it as written.

CARLISLE, Pa., Jan. 19, 1883.

DEAR FRIEND:—I am very glad that you sent me a nice Bible. I am glad that you are kind to us. I hope the Indians will learn the right way, which white people are showing them. I am glad that you sent me a nice Bible.

Good-bye, from your friend,

JOEL CHETOPA.

MY DEAR FRIEND:—I am thank you that you send to us Bibles at this school. We all thank you. It is the best book ever I had, because it has many good words, which God has told us what we should do always. That is all.

From your friend,

ELKANAH C. DAWSON.

DEAR FRIEND:—We all thank you that you send us Bibles, and we shall remember you as long as we live, and we will keep it. When Sunday came we will take it out read it. My friend, I can not much write because it is nearly school time out. My friend, I am very glad to have this Bible book. When I go home I shall read to my peoples, tell them that you send to the Indian school. Perhaps they will glad to hear that. That is all I say to you.

I am your friend,

MARTIN P. QUAHADA,

*Comanche Boy.*

#### *American Bible Society:*

DEAR FRIENDS:—I am glad to have the opportunity of writing to you this morning. Some time ago we received some very nice Bibles, which were sent by you, and I write to tell you that I thank you very much, and I will keep it as long as I live if I can, and remember you always, and I hope I will be more and more interested in reading it, which will be of great benefit to me. Very respectfully,

JOSIAH WOLFE,

*Ottawa Indian.*

INDIAN TRAINING SCHOOL, Jan. 22, 1883.

DEAR SIR:—I am going to write to you just a few lines, in which I will thank you for your kindness in sending us so many Bibles. Though I did not get any but still I will thank you for having sympathies with us. I said I did not get any Bible, but because I have one just as good as those new ones. I have two, one of them was given to me in 1879 and the other one in 1881.

Our school is getting along very nicely. The students are anxious to learn the English language. It is a very difficult language, but we will push hard and get all the knowledge we can. We commence to see that the English language is the only language we can use in this country. I do not know just how many students receive Bibles. I do not hesitate to say that they all felt very thankful in receiving them. We always give thanks to those who have warm feelings towards the Indians. The help you have rendered to this school is a very precious one. Now I will try and tell you little about



our shops. We have blacksmith, carpenter, tailor, tinner, shoe, harness, and wagon shops, and the girls' department, such as industrial room, kitchen works, and laundry. Most of the young men and young ladies are engaging in the different departments. They go to school one-half of the day, and another half day go to their shops. This work is carried on very nicely. We have nine teachers beside the principal teacher, and nine school rooms. The rooms are well filled up. We have on our roll 379 Indian children, representing some thirty-three or thirty-four different tribes, and these thirty-four different representatives could speak so many different tongues. Instead they speak nothing but English except those who just came from camp last fall. The English language is the only language we use at this school. We called this school "An English-speaking School." I am very much obliged to you for having thought of us. Oh, but what a comfort it is to have good friends who are interested in us.

Hoping you will be glad to hear from me, from yours gratefully,

JOSHUA H. GIVEN.

I am a Kiowa Indian from Kiowa Agency, Indian Territory.

## Miscellaneous.

### STORY OF A BIBLE.

BY REV. WM. G. SCHAUFFLER, D.D.

On the 23d of November, 1835, Maria Dorothea, Archduchess of Austria, a pious Protestant lady and daughter of the Duchess of Wurtemberg, was returning from a visit to her sister, the Queen of Wurtemberg, and brought with her from the queen two boxes of German Bibles, for three pastors of Lutheran churches to be distributed among the poor of their several charges.

These two boxes had been sent some time before, to those ministers, for this express purpose. But on their arrival at Salzburg—then a dark, bigoted place—they were stopped, and sent for adjudication to Reichenhall. They were thrown into a general receptacle of lumber and of forbidden articles, and, while there, fire broke out and consumed the whole government establishment. When the *debris*, after some time, was gradually removed, the two boxes of Bibles were found, among ashes and burnt and broken articles, untouched and safe. But containing, as they did, forbidden books, they were sent back to Wurtemberg. From these boxes, which had passed through the fiery ordeal, the queen took a copy as a memento, and the Archduchess Maria Dorothea, on her visit to her sister, took another, and on her return to Austria she carried the boxes with her, and delivered them to those for whom they had been originally intended. Nobody durst oppose the delivery of them, and, in fact, nobody was asked for permission.

Last year, when the Crown Prince of Austria, Prince Rudolf, was married to the Royal Princess Stefania, of Belgium, a Catholic (by the laws of the realm), but granddaughter of the Protestant Archduchess Maria Dorothea, the son of one of the three Lutheran pastors above mentioned, on the arrival of the imperial bride presented her, in the name of the Protestant churches in Upper Austria, with *that* copy from these boxes into which his father had entered, in Latin, the whole story of their arrest, and the ordeal through which

they all had passed. The gift was accompanied by an appropriate address to her highness, expressive of their loyal sentiments, and their joy at the safe arrival of the granddaughter of that pious archduchess of precious memory among the Protestants of Austria, whose mother and protectress she had proved to the end of her days. It is needless to say that the gift and the expressions of loyal attachment were graciously received by the young crown princess.

May the contents of the precious gift be blessed to the imperial recipient, and may henceforth the doors of that empire be *opened*, and *kept open*, to the word of God, by which alone, as the address says, "individuals, families, nations, and empires can be truly blessed." Austria is counted among the civilized nations of Christendom, and is proud to occupy that place. May the world see this noble claim *sustained*, and rejoice in the free circulation of the Bible in that empire. *New York Observer.*

EVEN the most far-reaching intellect and its effects come to an end at last. Look at those greatest of all monuments of the mind of man—books. How rapidly they come to an end! How often it happens that the very characteristic which insures to a book its fame for this year or this century, is the very cause of its passing away in the next.

One book alone has outlasted many generations, in all nations equally, and that is the Bible; and this is because of its exceeding breadth—because it embraces every variety and element of thought, and every phase of society; above all, because it embodies in every part the moral commandment of God, which endures for ever in heaven, and which applies not to one condition of life only, but to all.—*Dean Stanley.*

As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals, and his religion, as he left them to us, is the best the world ever saw, or is likely to see.—*Benjamin Franklin.*

## Children's Department.

### HOW NORA WAS HEALED.

BY LUCY RANDOLPH FLEMING.

"Oh! I wish granny wouldn't make me read such long chapters," sighed little Tam to himself—for he would never have dared to say so aloud—as he drew up his little stool near the window for the morning's reading to his grandmother.

Old Mrs. McDermott was far away from her native Scotland, but her Scotch habits were not to be done away with by time or place; and it was part of her little grandson's daily life and education to read aloud to her a chapter from her old, black, leather-covered Bible.

The Bible was large and heavy, and Tam's hands were small; the wooden stool was hard, and, as Tam said, the chapters were generally long; so the small reader was inclined to regard this portion of the day as a great task. Tam was always glad when granny turned to the New Testament—the Old Testament names were so hard, and there were so many "peradventures," and "notwithstanding," for poor Tam's tongue to stumble over, that it was a relief to see granny turn over the leaves until she finally selected the last chapter of Revelation for the morning lesson.



Tam read the first verse listlessly enough—he was wondering if Joe Dally would bring his new dog around, or whether Ned Jones would “swap” even as to knives. In the middle of the second verse he stopped to listen to a step on the stairs, and granny tapped his head with her great steel thimble, to recall his attention. Then Tam straightened up and went on: “And the—l-e-a-v-e-s leaves of the tree—were—for—the—h-e-a-l-heal, i-n-g i-n-g—healing of—the—n-a n-a t-i-o-n-s *shuns*, nations.” Then Tam stopped short. “Healing, it means—it means?”—“Curing, making a thing well,” said granny. “I thought so,” said Tam, and his eyes began to shine; but he could never talk much to his grandmother of his inmost thoughts.

Mrs. McDermott was cast in a stern mould, and had a firm conviction that children were to be seen, and not heard; a conviction sorely tried by the unrestrained lives and tongues of her young American neighbours.

Tam plodded on through his chapter, but he had no more thought for Joe Dally, or the knife to be exchanged. There was a new idea in the boy's busy brain. When he was free he went quickly into the street, not to find the boys, as usual, but on to the next house. Here on the steps sat a girl about his own age and size, with a little crutch beside her.

“How did you get down, Nora?” asked Tam.

“Aunt Flaherty helped me before she went out to work. It was so hot up stairs.” And Nora's wan face showed that the heat and close air of her unhealthy home were taking from her the little strength she had.

“But oh, Nora!” said Tam eagerly, “I read something in the Bible this morning about a tree that will cure folks; and it's just as easy as anything. And maybe you'd get cured of your lame leg; for everything that's in the Bible's true.”

“Oh Tam! do you think we could ever find it? Sure it's not about here,” said Nora, looking up to lines of clothes swaying between the houses, and to the few miserable, stunted ailanthus trees, which barely lived amidst the ever-encroaching bricks. “I don't believe they'd cure anybody—the poor things need curing themselves,” and Nora's Irish laugh had to ring out. Then she grew sober. “Mammy used to make me teas out of leaves, and washes and things for my leg, afore she died, but it was no good, and Aunt Flaherty says she's no time for such things.”

“There ain't no trees 'bout here that we could get leaves off of,” said Tam musingly, “I didn't like to ask granny what sort o' tree, but we can find out, I'm sure; and wouldn't it be nice, Nora, for you to be straight and well?”

“Sure it would, Tam,” sighed Nora; “and oh, Tam!” she said eagerly, “I went once with mammy to sich a pretty place, and there was trees all about, and so shady; maybe them's the ones, for seems to me everybody there was straight and well.”

“Was it far?” asked Tam.

“I dunno,” said Nora; “we went out o' this street, and on the cars a good ways. I know I was tired. But oh! I'd try to walk a long way to find that there tree you're talking about.”

“It must be the Park, Nora, though there's a river somewheres near that tree; the Bible said so.”

“We have to pay to go on the cars,” said Nora doubtfully. “I ain't got but one cent; Aunt Flaherty give it to me.”

“I've got *three*,” said Tam triumphantly; “that'll take us; and you know you can *walk* back.”

“Let's go, Tam,” said Nora, catching the enthusiasm of her friend's faith.

And so the two set out, Nora limping slowly and painfully upon her crutch, but her pale cheeks had a little flush on them, and her blue eyes were wistfully earnest. Tam strode beside her, trying to suit his quick steps to her slow pace, and keeping a tight hold on the precious pennies.

“There's a car!” shouted Tam, waving his hand wildly to the driver. He helped Nora in, and the two children sat down timidly near the door.

The conductor came around for fares, and Tam produced his four cents.

“Not enough, if I pass you at half-fare; I want six cents,” said the conductor gruffly.

“Will it take her?” stammered Tam; “it's all we've got, and we're trying to go to the Park, so as to find something as will make her well—I'll get off.”

Nora's eyes flashed with tears, and Tam's face was so downcast that a kindly-looking, stout gentleman, who sat near, and heard the boy's words, spoke to the conductor, and put the required amount in his hand.

“Thank you, sir,” said Tam; “I could walk, but you see she can't, so far; and she wouldn't know where to go.”

The gentleman smiled, and said it was all right. He helped Nora from the car, too; but the children soon lost sight of him in the crowd of people going and coming through the Park entrance.

“Oh the trees, the beautiful trees!” cried Nora; and she sank down on the soft grass, and threw off her ragged hat, too full of delight to go farther.

“Now if we only knew which one to go to, or how we must do,” said Tam in a puzzled tone.

“Here youngsters, clear off this! That isn't the common, move on.”

And the frightened children hastily arose, as the park policeman bade.

“It can't be those trees, or they wouldn't send a poor lame body away,” said Nora sadly.

“We'll keep looking,” said Tam hopefully; and the little seekers went on down the shady walk. They strayed from avenue to avenue, enjoying the pure air, the sight of merry groups of children, the beautiful flower-beds all aglow in the sunshine; now resting under some great tree in the vain hope it was the tree of healing which they sought. They found their way to the lake, and in watching the gay little boats, and the swans, almost forgot their search. As they passed a happy party picnicking in a shady arbour, a kind lady saw the “dinnerless look,” in the blue eyes and the brown, and gave them some cake and sandwiches. It seemed they were having a happy day, after all, even if, as yet, the object of their search was not found.

But the evening shadows began to fall, and the children, after walking until nearly foot-sore, sat down under a great spreading maple, whose leafy branches almost touched the poor, little tired limbs stretched on the ground.

“Oh Tam, Tam!” sobbed Nora; “will we ever find it? Is your granny's Bible *all* true?”

“Every word of it,” said Tam solemnly. “It's all along of our not knowing which tree to go to.”

“And there's so many,” said Nora; “but I don't get one bit better, and my leg aches ever so bad, I'm so tired.”

“Let's rest here awhile,” said Tam. And lying there under the maple, with the soft summer air cooling her hot face, poor little Nora fell asleep.

People passed and repassed; some cast curious glances towards the little couple, but no one questioned them; and Tam watched patiently beside Nora, until with some alarm he began to notice how dark it grew, and that the passers-by were



fewer and fewer. Then it flashed on his mind for the first time that they had no further means to pay their homeward fare; and as the vision of granny, frightened and angry at his long absence, rose before him, poor little Tam's hope and courage, already much tried by the disappointment of the day, failed entirely, and he began to sob bitterly.

"Hey-day! what's the matter, what's the matter here?" cried a voice near by; and Tam, looking up through his tears, saw the stout, old gentleman of the morning.

"What's the matter?" he repeated. "Are you lost?"

"Oh, I dunno!" said Tam, sobbing afresh. "We've been here all day—Nora and me—a-lookin' for the tree that heals people, 'cause o' her lame leg, you see; and she ain't no better, and we're tired out, and granny'll be ever so mad, and the Bible said it would heal the nations."

"What is the boy talking about?" said the gentleman, looking with a puzzled air from one child to the other.

The sound of voices roused Nora. She was now sitting up, and heard the gentleman's question; she hastened to respond.

"'Twas in his granny's Bible, sir, 'bout the leaves of a tree as would cure folks, an' we're trying to find it. Could you tell us? 'Cause I'm awful tired, and no better of my lameness;" and Nora's eyes began to match Tam's with tears.

"Bless my soul!" said the old gentleman. "It's in the Bible, so it is, so it is. But now it is too late for you to stay here any longer. Come with me, and some other day we'll see what can be done towards healing the poor, little, lame leg."

To take the tired, disappointed children back to their own street was not all the kind gentleman did. He saw that they had a good supper at a tidy eating-house, and explained enough to Mrs. McDermott and Aunt Flaherty to shield the little wanderers from a scolding.

Then a few days afterward he came back in a carriage, and, taking Tam and Nora and Aunt Flaherty too, they drove a long way into the deep, shady country, until the children thought, seeing so many beautiful trees, surely the blessed tree of healing must be among them.

The old gentleman, watching their eager eyes, seemed to know the thought in each little brain, and talked very kindly to them about the tree of life, and the heavenly land described in Tam's chapter; and Aunt Flaherty wiped her eyes on the corner of her shawl, and said:

"Sure, Nora alanna, if ye never get well in this wurld, it's well ye'll be in the blessed land."

Then at last they stopped at a great house, and Tam sat in the carriage, while the gentleman and Aunt Flaherty and Nora went in, and another gentleman examined the lame child, and at last said he thought perhaps the poor, little lame leg could be cured. Then Nora stayed at the hospital for a great many weeks; but when she came back to the narrow street she did not bring her crutch, but walked almost as straight and quick as Tam.

"And oh Tam!" said Nora, "I heard the Bible read every day, and I never got tired of that last chapter about the river of life, and the tree whose leaves are for the healing of the nations. We know better what it means now; but oh Tam! dear, it *did* heal me; for if you had never read about it in your granny's Bible, we shouldn't have found that kind gentleman at all, nor I been sent to the hospital."

"That's so," said Tam; "and I'm ever so glad I read it."—*Sunday School Times.*

# Bible Society Record.

NEW YORK, FEBRUARY 15, 1883.



BIBLE HOUSE, ASTOR PLACE.

## AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, February 1st, Frederick S. Winston, Esq., Vice President, in the chair.

Religious services were conducted by Secretary McLean.

A paper was presented which had been prepared by Rev. T. W. Chambers, D.D., commemorating the late Dr. Charles P. Krauth, of Philadelphia, who since May, 1875, had served upon the Society's Committee on Versions.

An appropriation of \$4,000 was made to the Russian Bible Society to promote Bible colportage in the Russian empire during 1883, with especial reference to Siberia and the Amoor region.

An edition of 11,000 copies of Gospels in Zulu, recently printed at the Bible House, was put at the disposal of the American Board, for sale and distribution in Southern Africa. Bibles and Testaments to the value of \$12,000 were set apart for colportage in February, 29,726 volumes, of the value of \$9,016, having been issued for that purpose in January.

Numerous grants were also made to auxiliary societies, mission Sunday schools, pastors, and other persons, for benevolent distribution in the United States and Territories.

It was reported that 208 colporteurs, in the employ of the Society, are now vigorously prosecuting the work of canvassing and supplying our own country with the Scriptures, although the severity of the winter has somewhat interrupted their work or delayed their reports. In some cases where there is no large destitution, the desire of families to buy low-priced Bibles is very marked. Of 28,716 families visited in December, 3,617, or about one-eighth, were found to be without a Bible.

Three Bible societies were recognized as auxiliary: one in Tennessee and two in Nebraska.

The total receipts for January were \$55,355 76. The number of copies of Scripture issued in January was 100,249.



REV. CHARLES P. KRAUTH, D.D., LL.D.

Professor Krauth was the son of Prof. C. P. Krauth, for many years president of Pennsylvania College. He was born March 17th, 1823, at Martinsburg, Va., and was graduated at Pennsylvania College in 1839. Entering the Lutheran ministry two years afterward, he became pastor in succession of several important churches. In 1864 he became Norton professor of systematic theology and ecclesiastical polity in the Lutheran Seminary in Philadelphia. In 1868 he took the chair of intellectual and moral philosophy in the University of Pennsylvania, and became vice-provost of the institution in 1873. For several consecutive terms he was president of the General Council of the Lutheran Church, and took an active part in all the movements and proceedings of that body.

Dr. Krauth was the possessor of a very large and select library, and being a man of insight and thought as well as of learning, he distinguished himself in the field of authorship. Besides many contributions to reviews and periodicals, he gave to the world a number of volumes of great value, such as the *Conservative Reformation and its Theology*, translations of Tholuck's *Commentary on John's Gospel*, and of *Ulrich's Review of Strauss*, new and enlarged editions of *Fleming's Vocabulary of Philosophy*, and of *Berkeley's Principles of Knowledge*, together with a number of special dissertations in explanation and defence of the Augsburg Confession. His literary activity is quite surprising in view of his numerous professional engagements. He was a member of the Historical Society of Pennsylvania, of the American Philosophical Society, of the American Oriental Society, of the American Committee (Old Testament Company) of Revision of the English Bible, and of the Committee on Versions of the American Bible Society.

In this last capacity Dr. Krauth served the Society since May, 1875. He attended its meetings as often and as punctually as his official engagements in Philadelphia permitted, and took a warm interest in all its proceedings. He was a wise counsellor and a most agreeable associate. His large and varied information and his logical habits of thought enabled him to be of important service in conducting the business of the Committee. Although very strongly attached to his own branch of Zion, his Christian sympathies and catholic spirit called forth his best energies in behalf of every effort to give the word of God in its integrity and purity to those who are perishing for lack of knowledge. We greatly mourn his loss; and while putting on record this testimony to his memory, offer to his bereaved family and friends, the assurance of our profound and tender sympathy in their bereavement.

### Societies Recognized as Auxiliary,

February, 1888.

With Names and Post Office Addresses of Corresponding Secretaries.

Humboldt Bible Society, Neb., E. S. Norton, Humboldt.  
Weeping Water B. S., Neb., A. A. Miller, Weeping Water.  
Humboldt B. S., Tenn., J. C. Penn, Humboldt.

### Deceased Members.

Hon. William E. Dodge, New York.  
Rev. Wm. G. Schauffler, D.D., LL.D., New York.  
Hon. George M. Beckwith, Plattsburg, N. Y.  
Rev. George F. Bronson, La Salle, Ill.  
M. W. Woodward, M.D., Elizabeth, N. J.  
Myron Hutchinson, Salisbury, Ct.  
Rev. Robert W. Landis, D.D., Danville, Ky.  
Rev. Leverett Griggs, D.D., Bristol, Ct.  
Rev. Moorhead Edgar, Topeka, Kas.  
Henry T. Morgan, New York.  
Rev. E. S. Campbell, M.D., Humboldt, Tenn.  
Rev. George L. Little, Omaha, Neb.  
Rev. William N. Pendleton, Lexington, Va.  
William B. Canfield, Baltimore, Md.  
Rev. George McCartney, Atwood, Mich.  
Rev. J. B. Hubbard, Adrian, Mich.  
Alexander M'Pherson, Troy, N. Y.  
Calvin H. Knapp, South Syracuse, N. Y.  
Henry Lilly, Fayetteville, N. C.  
Mrs. Anna Linn, Reynolds, Ill.  
Mrs. Mary Maxwell, Chenoa, Ill.  
Samuel M. Cornell, Catskill, N. Y.  
Benjamin Cleveland, Salem, N. Y.  
Hiram Welch, Livonia, N. Y.  
Mrs. Adeline Nash, Lee, Mass.  
Rev. J. C. Schulze, Lawrenceburg, Ind.  
Mrs. A. F. Wardwell, Newton Centre, Mass.  
Rev. John C. F. Hoes, D.D., Kingston, N. Y.  
Mrs. Maria Cline, America Union, N. Y.

### Summary of District Superintendents' Reports,

For the month of December, 1882.

Number of District Superintendents reporting.....	18
Auxiliaries, Branches, etc., visited.....	120
Anniversaries attended.....	40
New Societies and Committees formed.....	5
Sermons and Addresses delivered for the Bible cause	151
Letters sent.....	2,122
Miles travelled on official duty.....	17,476
Donations and subscriptions secured for the Bible cause	\$1,646 56

### Summary of Bible Distribution in December by One Hundred and seven Colporteurs and Thirty County Agents reporting,

	Colpor's.	Co. Ag'ts.
Days of service.....	2,168	618
Miles travelled.....	25,177	5,185
Families visited by them.....	23,716	9,282
Families found destitute of the Bible.....	2,617	1,615
Destitute families supplied.....	2,322	968
Destitute individuals supplied in addition...	1,844	643
Number of books sold.....	11,575	1,845
Value of books sold.....	\$4,553 34	\$952 61
Number of books distributed gratuitously....	2,973	930
Value of books distributed gratuitously.....	\$707 71	\$200 07
Contributions received.....	\$401 35	\$1,128 88

### Summary of Forty-five Annual Reports of Auxiliary Societies.

Received in January, 1883.

Receipts from sales in twelve months.....	\$3,608 92
Receipts from collections and donations.....	3,514 39
Paid American Bible Society on book account.....	3,850 37
Paid American Bible Society on donation account...	1,192 92
Expended on their own fields.....	1,740 90
Value of books donated.....	\$70 64
Value of stock on hand at date.....	6,628 40
No. of these Auxiliaries reporting general operations	8
Collecting and distributing Agents employed.....	8
Families visited by them.....	17,690
Families found destitute.....	2,394
Destitute families supplied.....	1,230
Destitute individuals supplied in addition.....	59
Sabbath and other schools supplied.....	2



## MONEYS RECEIVED IN JANUARY, 1883.

Anonymous.....	\$10 00
Beavans, John, Enfield, N. C.....	1 00
Breck, John F., Two Groves, Neb.....	5 00
Brown, Reuben, Canton, Ohio.....	20 85
Chester, A. T., Buffalo, N. Y.....	30 00
Campbell, Mrs. Wm. H., Washington, D. C.....	60 00
Cushman, Mrs. Sarah, Raymertown, N. Y.....	5 00
Cash, Plattsburgh, N. Y.....	51
Cash, New Baltimore, N. Y.....	150 00
Collections at Helena, Ark.....	15 70
Collections at Little Rock, Ark., through Rev. W. H. Vernor, D. S.....	11 50
Collections at Powhatan, Ark.....	34 50
Collections through Rev. J. L. Lyons, D.S., Ga. Collections through A. M. Milne, S. A.....	7 25 90 42
Collections by Colporteurs.....	401 85
Edwards, Rev. T., Pittsburg, Pa.....	10 00
Farrand, Cyrus, Essex, Vt.....	15 00
Gross, Miss Anna, Garrattsville, N. Y.....	1 00
Harman, Wesley, St. Lawrence Co., N. Y.....	45 82
Huntington, Wm., Lebanon, Ct.....	1 00
Holland, H., Westfield, Mass.....	2 00
Jay, Elizabeth Clarkson, New York.....	30 00
Karbach, D., New Braunfels, Texas.....	6 00
Kierstead, Maria A., Saugerties, N. Y.....	30
M'Creary, Harriet, Gettysburg, Pa.....	5 00
Madden, A., East Albany, N. Y.....	5 00
M'Kay, Nell, Nichols, N. Y.....	10 00
Neufeld, Cornelius, York, Neb.....	16 15
Patterson, Robert H., Delhi, N. Y.....	1 00
Sheldon, Smith, New York.....	50 00
Skey, Mrs. M., Sr., San Francisco, Cal.....	5 00
Skey, G. W., San Francisco, Cal.....	2 50
Stevenson, W. P., Pelham Manor, N. Y.....	30 00
Schermerhorn, Rev. John W., New York.....	5 00
Swan, Mrs. Elizabeth, New York.....	25 00
Stauffer, C. F., Berns, Ind.....	5 00
Treadwell, C. E., Minneapolis, Minn.....	2 00
Winthrop, Hon. R. C., Boston, Mass.....	50 00
Whitcomb, L., Springfield, Vt.....	4 00
"W. M.," New York.....	10 00
Wheaton, Miss Eliza, New York.....	5 00
Wilbur, Rev. J. H., and Wife, Ore.....	25 00
Alex. Campbell Fund.....	368 25
E. J. M. Hale Fund.....	165 00
Jacob Harman Fund.....	340 00
Wm. Sheerer Fund.....	525 00

\$2,637 80

## LEGACIES.

Adams, Sarah C., late of Lawrence, Ks.....	250 00
Brainard, Clarissa, " Middletown, Ct.....	4 04
Evans, Minerva, " Pickaway Co., Ohio.....	80 00
Weststreet, James, " Cohoes, N. Y.....	259 00
James, Henry, " Jackson Co., Ohio.....	950 00
Marquand, Frederick, " Southport, Ct.....	5,000 00
Parrish, Miss Mary E., " Wash'n Depot, Ct.....	200 00
Pierson, Amanda E., " Pittsfield, Mass.....	428 50
Ruddock, Olive T., " Deerfield, Mass.....	100 00
Skinner, Peter, " Brooklyn, N. Y.....	1,000 00
Stewart, Archibald, " Indiana Co., Pa.....	600 00
Thurston, E., " Somerset, Mass.....	74 90
Taylor, T. Marston, " New York.....	69 54
Wales, Danforth, " Chenango Co., N.Y.....	349 12
Williams, Catharine A. E., late of Richmond Co., N. Y.....	2,146 44

11,210 94

## CHURCH COLLECTIONS.

ALABAMA.	
Alabama Conference, Meth. Ep. Ch., South...	32 90
Fort Deposit, Baptist Ch.....	4 00
ARKANSAS.	
Augusta, Pres. Ch.....	4 50
Marquette, Meth. Ep. Ch., South.....	50
Monticello, Pres. Ch.....	16 00
COLORADO.	
Canon City, Cumberland Pres. Ch.....	2 55
CONNECTICUT.	
Northford, Cong. Ch.....	3 00
Southport, Cong. Ch.....	76 50
GEORGIA.	
Cairo, Meth. Ep. Ch.....	2 50
Canilla, Baptist Ch.....	6 60
Dawson, Meth. Ep. Ch., South.....	1 00
Satilla, Meth. Ep. Ch.....	1 00

## KANSAS.

Alma, Cong. Ch.....	\$1 15
Beulah, Union Thanksgiving.....	6 00
Union Bible Meeting.....	50
Wichita, African Meth. Ep. Ch.....	1 00

## MASSACHUSETTS.

Full River, First Cong. Ch.....	42 10
Spencer, Cong. Ch. and Society.....	5 50

## MICHIGAN.

Adrian, Pres. Ch.....	12 20
Burr Oak, Meth. Ep. Ch.....	3 99

## MINNESOTA.

Cannon Falls, Swedish Luth. Ch.....	25 15
Owatonna, Cong. Ch.....	12 56
" Pres. Ch.....	5 37
Sauk Rapids, Cong. Ch.....	6 02
Wells, Thanksgiving collection.....	6 00

## MISSISSIPPI.

Columbus, Meth. Ep. Ch.....	18 85
Mississippi Conference, Meth. Ep. Ch.....	11 85

## NEW YORK.

Aurora, Pres. Ch.....	5 41
Buffalo, Lafayette Street Pres. Ch.....	6 44
Hegemon and Amsterdam Circuit, M. E. Ch.....	3 90
Lancaster, Pres. Ch.....	10 00
New York, Holland Reformed Ch.....	3 42
Verona, Pres. Ch.....	7 50

## OHIO.

Elyria, First Cong. Ch.....	100 00
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## PENNSYLVANIA.

Edinborough, Erie Co., Churches of.....	7 00
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## RHODE ISLAND.

Little Compton, United Cong. Ch. and Society	7 14
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## SOUTH CAROLINA.

Columbia Circuit, Meth. Ep. Ch., South.....	5 75
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## TEXAS.

Houston, Shearn Meth. Ep. Ch., South.....	8 25
Mt. Vernon, Meth. Ep. Ch., South.....	50
N. E. Texas Conference, African M. E. Ch.....	2 00
Southern German Conference, Meth. Ep. Ch.....	17 75
Starville Circuit, Meth. Ep. Ch., South.....	3 00
Trinity Circuit, Meth. Ep. Ch., South.....	2 35
Tyler, Meth. Ep. Ch., South.....	3 00
West Texas Conference, African M. E. Ch.....	5 00
West Texas Conference, Meth. Ep. Ch.....	12 90

## WISCONSIN.

Western Conference, Primitive Meth. Church, Platteville Circuit.....	3 00
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522 70

## SALES BY THOSE TO WHOM BOOKS HAVE BEEN GIVEN.

Captain Henry Bundy, Chicago, Ill.....	6 21
Rev. T. T. Christian, Thomasville, Ga.....	20 00
J. P. Childress, Cold Springs, Tex.....	10 00
F. H. Ervin, Columbus, Miss.....	5 00
Rev. J. B. Forster, Boston, Ga.....	12 00
Rev. J. A. Gillilan, White Earth, Minn.....	51 00
Rev. W. L. Griffith, Winnsboro, Tex.....	13 00
Rev. Theo. Gould, Philadelphia, Pa.....	10 15
L. P. Haddon, Tampa, Fla.....	6 64
Rev. J. C. Huckabee, Elkhart, Tex.....	27 90
H. L. Hutchins, Gunnison, Col.....	25 00
Rev. J. L. Lyons, D. S., Jacksonville, Fla.....	3 36
Rev. C. H. Smith, Tyler, Tex.....	48 30
Rev. H. W. Steinecker, Dale, Wis.....	3 90
Kansas Central Agency.....	68 32
Southwestern Bible Society, La.....	150 00

460 78

## AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Ackley and Vicinity, Iowa.....	\$50 00	40 00
Albany County, N. Y.....		561 78
Anderson County, S. C.....		22 73
Atlanta, Ga.....		58 20
Auburn Female, N. Y.....		43 50
Anoka County, Minn.....		54 01
Albion, Mich.....		37 02
Allegan County, Mich.....		3 93
Adams County, Ill.....		78 05
Alabama.....		250 00
Belmont County, Ohio.....	30 00	
Berkshire County, Mass.....	150 00	
Booneville, Miss.....		21 65
Brown County, Ks.....		10 00
Boone County, Ark.....		11 50



	Credited as Donation.	Credited on Account.
Brookfield, Mo.....		\$4 00
Brenham, Texas.....		75 00
Benton County, Minn.....		5 81
Blue Earth County, Minn.....		67 00
Bullock County, Ala.....		50 00
Bridgeport Bible Assoc., Ct.....		36 81
Bristol, Tenn.....		25 00
Broome County, N. Y.....		40 09
Columbia County, N. Y.....	\$90 00	
California.....	500 00	
Connecticut.....		200 35
Charleston, S. C.....		330 00
Chesterfield County, S. C.....		7 00
Cleveland, Ohio.....		400 00
Chicago, Ill.....		740 47
Coles County, Ill.....		25 39
Carroll County, Ky.....		31 76
Cabarras County, N. C.....		59 11
College Springs, Iowa.....		60 00
Colfax and Vicinity, Iowa.....		25 00
Clayton County, Iowa.....		50 00
Cincinnati Young Men's, Ohio.....		300 00
Dodgeville Welsh, Wis.....	106 45	33 87
De Kalb County, Ill.....	36 00	103 74
Decatur County, Ind.....		18 98
Douglas County, Ill.....		20 00
Decatur County, Ga.....		80 35
Dunlap and Vicinity, Iowa.....		7 55
Essex County, N. J.....	90 09	500 00
East Liverpool Female, Ohio.....		75 00
Edwards County, Ill.....		70 10
Edgartown Bible Committee, Mass.....		10 00
Fillmore County, Neb.....		53 19
Fayette County, Texas.....		38 10
Franklin County, Mo.....		23 67
Fayette County, W. Va.....		13 86
Griggsville, Ill.....	84 10	
Georgetown Female, D. C.....	100 00	
Gallon and Vicinity, Ohio.....		45 39
Greenville Union, Ala.....		50 00
Grant County, Wis.....		22 00
Garland County, Ark.....		4 85
Gulfport County, N. C.....		72 50
Goodhue County, Minn.....		10 17
Gloucester County, N. J.....		100 00
Henry County, Ill.....	250 00	
Hancock County, Ohio.....	55 00	151 22
Hudson, Mich.....	7 00	
Hagerstown and Vicinity, Ind.....		27 00
Hope, Ark.....		22 05
Harrison County, Mo.....		9 33
Henry County, Ohio.....		4 40
Indianapolis Female, Ind.....		75 66
Jones County, Iowa.....	31 83	14 34
Jackson County, Ind.....		17 50
Jonesville, Mich.....		26 33
Jessamine County, Ky.....		53 33
Jeffersonville and Vicinity, Ind.....		40 00
Kanawha County, W. Va.....		228 33
Kansas City, Mo.....		35 00
Kalamazoo County, Mich.....		100 00
Long Creek Welsh, Iowa.....	14 48	6 87
Las Animas County, Col.....		49 10
Ligonier and Vicinity, Ind.....		20 00
Lincoln County, Ky.....		26 35
Loudon County, Tenn.....		25 50
London and Laurel County, Ky.....		90
Lamar County, Texas.....		100 00
Lyon County, Iowa.....		65 00
Lansing, Mich.....		7 56
Louisville and Vicinity, Ky.....		200 00
Menard County, Ohio.....	6 00	
Maysville and Mason County, Ky.....	30 00	107 18
Marion County, Ohio.....	27 00	47 50
Massachusetts.....	1,000 00	2,000 00
Middletown, Ct.....		250 00
Marshall County, Ks.....		9 30
Montgomery County, Ind.....		81 50
Montgomery County, Ky.....		118 82
Mitchell County, Ga.....		27 50
Mobile, Ala.....		133 63
Medina County, Ohio.....		77 24
Manistee County, Mich.....		30 00
Monroe County, Mich.....		7 57
Muskingum County, Ohio.....		76 34
Mecklenburg County, N. C.....		46 35

	Credited as Donation.	Credited on Account.
Nemaha County, Neb.....		\$41 88
New Bedford, Mass.....	\$7 40	42 71
Nevada County, Ark.....		22 15
New Hampshire.....		1,110 42
Orleans County, N. Y.....		20 00
Otoe County, Neb.....		130 32
Olmsted County, Minn.....		25 00
Oregon.....		934 50
Princeton Theol. Seminary, N. J.....	14 94	
Pennsylvania.....		3,767 80
Poweshiek County, Iowa.....		38 27
Plymouth Welsh, Pa.....		14 67
Perry County, Ill.....		165 44
Pike County, Ala.....		26 50
Putnam County, W. Va.....		30 81
Pella, Iowa.....		67 38
Plymouth County, Iowa.....		105 00
Ridgeway Welsh, Wis.....	41 73	5 27
Riley County, Ks.....	37 30	
Radnor Welsh, Ohio.....	117 23	3 15
Rowan County, N. C.....	40 00	36 89
Randolph County, Ga.....		13 55
Rockingham County, N. C.....		21 04
Rome, Ga.....		20 31
Rutherford County, Tenn.....		46 54
Reno County, Ks.....		52
Rising City Bible Committee, Neb.....		1 05
Sullivan County, N. Y.....		10 45
Schoharie County, N. Y.....	9 00	
Stearns County, Minn.....	60 00	
Stearns County, Minn.....	11 54	
South Western, La.....		100 00
Stevens County, Minn.....		2 15
Steuben County, Ind.....		16 95
Shelby County Female, Ind.....		36 86
Seneca County, Ohio.....		135 96
Sumter County, Ga.....		20 02
St. Louis, Mo.....		150 00
Steele County, Minn.....		67 33
Stearns County, Minn.....		49 28
Selma, Ala.....		25 00
Salem, Ohio.....		12 37
Sullivan County, Mo.....		1 16
Stephenson County, Ill.....		85 00
Saginaw County, Mich.....		2 60
Stephens City, Va.....		1 70
Troy Female, Ohio.....	140 00	41 19
Terrell County, Ga.....		23 70
Thomas County, Ga.....		8 95
Todd County, Minn.....		62
Union, Lee County, Miss.....		35 00
Union of Warren County, Ohio.....		19 00
Virginia.....		100 00
Vermillion County, Ill.....		55 23
West Salem, Ill.....	12 00	
Wilcox County, Ala.....		36 00
Wood County, Wis.....		28 00
Wayne County, Mich.....		30 00
Will County, Ill.....		50 00
Washington County, Neb.....		9 39
Winnebago County, Ill.....		81 10
Winnishiek County, Iowa.....		20 58
Washington County, Me.....		22 51
Washington County, Ohio.....		69 24
Wentworth, N. C.....		6 65
Ypsilanti, Mich.....	20 00	
Youngstown Welsh, Ohio.....		21 19
\$3,169 00		17,421 68—20,590 68

Rev. John Hinton, D. S., Minn.....	40 08
Rev. J. L. Lyons " Fla.....	10 00
Rev. W. B. Rankin, " Texas.....	9 50
Kansas Central Agency.....	129 27
Uruguay Agency, S. A.....	620 36

## MISCELLANEOUS.

Interest.....	5,791 52
Retail Sales.....	2,074 59
Trade Sales.....	4,354 19
Sales by Colporteurs.....	4,576 96
Rents.....	1,473 86
Record Subscriptions.....	32 17
Sundries.....	820 36

\$55,355 76

A. L. TAYLOR,  
Assistant Treasurer.



## OFFICERS OF THE AMERICAN BIBLE SOCIETY.

S. WELLS WILLIAMS, LL.D.	.....President.
REV. EDWARD W. GILMAN, D.D.	} Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.	
REV. ALBERT S. HUNT, D.D.	.....Assistant Treasurer.
ANDREW L. TAYLOR	.....General Agent.
CALEB T. ROWE	

## DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

## BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

Bibles of all sizes in substantial and attractive bindings, at prices varying from *twenty-five cents to twenty-seven dollars*. Testaments from *five cents upwards*.

## DISTRICT SUPERINTENDENTS.

FIELD OF LABOUR.	NAME AND POST-OFFICE ADDRESS.
Alabama & West Florida..	Rev. B. F. RILEY, <i>Evergreen, Ala.</i>
Arkansas.....	Rev. W. H. VERNOR, <i>Little Rock, Ark.</i>
California & Nevada.....	Rev. JOHN THOMPSON, <i>Oakland, Cal.</i>
Georgia & Florida.....	Rev. J. L. LYONS, <i>Jacksonville, Florida.</i>
Illinois & West'n Indiana..	Rev. E. G. SMITH, <i>Morrisson, Whitesides Co., Ill.</i>
Iowa.....	Rev. O. J. SQUIRES, <i>Mt. Vernon, Iowa.</i>
Kansas.....	Rev. J. J. THOMPSON, <i>Topska, Kansas.</i>
Kentucky, Eastern and } Middle Tennessee..... }	Rev. GEO. S. SAVAGE, M.D., <i>Covington, Ky.</i>
Michigan & Wisconsin....	Rev. GEORGE M. TUTHILL, <i>Kalamazoo, Mich.</i>
Minnesota & Dakota.....	Rev. JOHN HINTON, <i>Faribault, Rice County, Minn.</i>
Missouri.....	Rev. EDMUND WRIGHT, <i>St. Louis, Mo.</i>
Nebraska, Colorado, & } Wyoming..... }	Rev. GEO. W. WAINWRIGHT, <i>Blair, Neb.</i>
North & South Carolina..	Rev. C. H. WILEY, D.D., <i>Winston, Forsythe Co., N. C.</i>
Ohio & Eastern Indiana...	Rev. E. S. GILLETTE, <i>Cleveland, Ohio.</i>
Oregon & Wash. Ter.....	Rev. P. C. HETZLER, <i>Salem, Oregon.</i>
Texas.....	Rev. WILLIAM B. RANKIN, <i>Austin, Texas.</i>
Utah, Idaho, & Montana..	Rev. H. D. FISHER, D.D., <i>Salt Lake City, Utah.</i>
West Virginia.....	Rev. WALTER R. LONG, <i>Wheeling, W. Va.</i>

## NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society *that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.*

## DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

## FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.

## REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly *their cheaper publications*, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the *Auxiliary Societies* within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

## BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1883, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.